The Dialectical Genius of Sirohi – How to Read or Describe, even Listen to a Dialectical Master of even Adorno and Models

By Fredric Jameson

Introduction

Adorno just believes in musical models – while Sirohi believes in models of optimism – can it all be so depressing when it is all so utopian even anti-Oedipus is then dialectical – the thresholds of transformation playing as I wait for a Cuban ambassador to pick me up. Such images is life – anti-Oedipus is a joke of idealism which Sirohi loves – Adorno calls all of this atonal depression and violent lives which win only utopianly once a day.

I. The Process is its own Structure – how history is a process, and how the process becomes Today and how we are in fact the Structure of that process and how the Structure is working and that there is Complex Structure, and that he is afterall an Althusserian – a strong Philosopher of even Poor Dialectics, or Marx and poetry, and even Marx and Capital – the current debtate on whether the singular person is relevant or the whole process – what then is Process and Structure – that process without subject – whether the subject is a Cartesian subject or in fact a complex theory of the subject with a Cartesian leading subject who then is Existentialist but is in fact a Leader only of what is then a Objective Fact of E.H. Carr

In fact then this is how I introduce the whole theory of the subject after a lot of process without subject and that there is the objective phenomenology and formal subject and that all of this though is dialectical process. By which he means – the process is not just objective phenomenology but in fact a Jamesonian dialectics.

II. Genres, Styles, Film Reviews, Sociology reviews, Journalism, Voice and Gaze, and Psychoanalysis. Game theories, and even finally Jewish cultural criticism – and even History, and Bibles, Chrisitan meditaions, Spiritual Nagarjuna and Buddhism, forms of Kabbalism, and even in fact the process of Healthcare, which then is also finally the process of the concrete daily life Freud – but this then is also not just a individual but a jazz formalism of the theory of the individual, group and History married to Generalisation – more – so is to so case or So Gernalised

The process of generalization then is so important – one cannot not historicise. One cannot not generalize.

III. Baroque Constructions, Long Histories of Money and Capital even Annales

In fact then the process of a Baroque in Spanish, or even histories which are rich and not vulgar. And finally the dialectic becomes about the system, totality, curators, and even events, concerts and such tableaux, portmanetuex and even planes, structures, formalism, and the individual is plunged into the historical process but also finally plunged back into individual life as then lived experience – that process which is just Communism.

IV. Totalisation – all of this Utopian construction of changing the Valences

In fact then utopia – against the Adornoesque atonal version of historial tropes, negativity as culture, depression, sadness, violent killing and even death and surviving a hospital case. Sirohi rejects the constructions of culture industry, and violent mob killing and makes it all utopian instead – negative or positive – how do we change the valence.